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- Critical New Testament, Greek and English. Bartholomæus Coelitus, Phisonomie. Esquiros, Itineraire de la Grande Bretagne. J. C. Prichard, Life of. Biberstein Kazimirski, Enis-el-Djélis.
- From Dr. JAMES HUNT, F.S.A., Direct.A.S.L.—Bischoff, Lithographs of Skulls of Gorilla, Chimpzee, and Orang.
- From the Author, Sir G. D. GIBB, Bart., M.D., LL.D., F.G.S.—List of his Works; Fossil Lightning; Oyster Conglomerate Bed at Bromley; Canadian Caverns; Larynx of Negro and White Man; Physiological Effects of Bromide of Ammonia; Numismata Medica; Diseases of Hyoid Bone; Position of Epiglottis; Sanguinaria Canadensis; The Laryngoscope; Growth from Larynx through Pomum Adami; Growth from Epiglottis; Throat Cough.

Dr. HUNT said they ought not to allow the long list of books presented by Mr. Bendyshe to pass without a special vote of thanks to him; he (Dr. Hunt) therefore proposed that the thanks of the Society be given to Mr. Bendyshe for his very liberal contributions to their library.

Mr. J. F. COLLINGWOOD seconded the proposition, which was carried unanimously.

Mr. BENDYSHE, in acknowledging the compliment, said his object in presenting the books to the Society was to induce others to follow his example.

The following paper was then read :—

*Table of Human Races, classed in accordance with the Moral and Intellectual Characteristics.* By C. O. GROOM NAPIER, Esq., F.G.S., F.A.S.L.

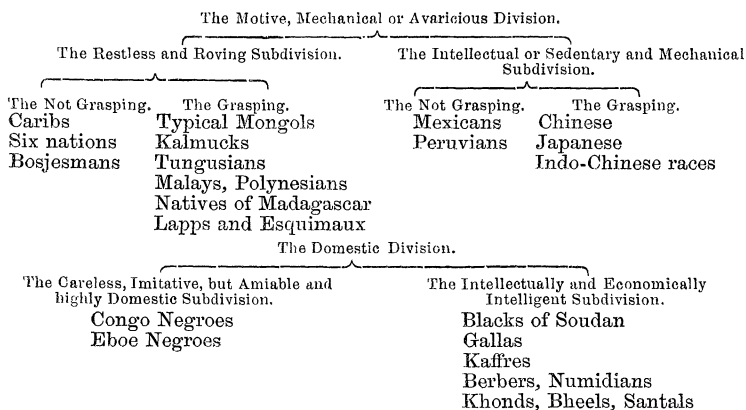
THE GREAT MORAL AND INTELLECTUAL FAMILY, OR SEMITIC INDO-EUROPEAN RACE.

This family, classed zoologically, has been very properly called by Hamilton Smith the “bearded type”.

Intellectual Division.		Moral Division.	
Greeks		Jews	
Slavons		Ten Tribes of Israel	
Celts, Gael		Edomites, Ishmaelites, Midianites	
Basques		Chaldeans and Assyrians	
Georgian and some Caucasian tribes		Ancient Persians	
Modern Persians		Ancient Egyptians	
Moral Intellectual Division.			
Passive Subdivision.		Energetic Subdivision.	
Fairer and better formed tribes	Hindoo	Saxons	
		Scandinavians, and other Teutonic tribes	

THE GREAT PASSIONATE FAMILY.

This family, classed zoologically, has been very properly called the beardless type, for beards are rare, and are only found in a few of the smaller divisions of the Family, and of less luxuriant growth than exists in the Semitic Indo-European group. The first division have none, and the second relatively little.



Two schools of anthropologists have laid their views prominently before the world : the physical and the philological. The first dwell principally on the external form and anatomical peculiarities of man, as affording a true index of the system of classification to be pursued. The second consider physical peculiarity of less importance than language as an indicator of the origin and filiation of races.

Man's mind being constituted in harmony with his body, the peculiarities common to each in individuals, show an analogy : this renders clear that there is a connecting link between physiological and philological comparative anthropology. For language as an operation of mind, must, in its varieties, harmonise with physical peculiarities *if rightly understood*, otherwise the body would not be *a type* of the mind. Language being only one operation of mind, although the expression or type of many, should not in systems for the classification of races occupy exclusive attention ; but it should be most carefully studied as one of the most important products of the action of mind. In systems of classification it is usual to give the first place to those individuals, parts or divisions, which are most highly organised. The mind, or director of man, should surely receive a higher position than his mere physical portion, for it includes and indicates by its characteristics those of his entire being.

I propose to attempt the classification of the races of men in accordance with their mental peculiarities. I divide man's faculties into three sections ; the moral sentiments, the intellectual faculties, and the propensities. These qualities, common to all men by their varying predominance in different races, afford a means for their arrangement.

If the human races classed physically are primarily divisible into three grand divisions ; the Semitic-Indo-European, the Mongolian, and the Ethiopian, the races viewed mentally may be justly classified as the moral intellectual and the passionate, which last division would include the Mongolian and Ethiopian races. The Semitic-Indo-European is variously subdivisible into branches, specially characterised by the predominance of the moral or intellectual faculties, or both. The Greeks,

for example, are a highly intellectual race, but are relatively deficient in the moral sentiments. The Arabs, Jews, and the purer branches of the Semitic race, have been in all ages distinguished by the power and activity of their moral and religious faculties. I shall call them the moral subdivision of the moral intellectual race. The inhabitants of Western Europe, the Teutonic especially, possess the moral and intellectual faculties in due proportion to each other; they are distinguished as religious yet highly intellectual peoples. I call them the moral intellectual subdivision of the great moral intellectual family; yet they possess a large share of the propensities which predominate in the great passionate family, these strengthen their moral and intellectual faculties, and render them the ruling race, for they possess in a larger degree than any the qualities of all races.

The passionate family is divided into two subdivisions, the motive or mechanical and avaricious, and the domestic. The Mongolic race belongs to the first subdivision, and the Ethiopian to the second.

The great Ethiopian race includes the Negro and Negroid types, who are generally characterised by a predominance of the domestic propensities over the moral and higher intellectual faculties. I have arranged Tables in which I have shewn what appears to me the true position of the various races in relation to their moral and intellectual characteristics.

I shall first consider the great moral and intellectual family, which contains a larger portion of the Syro-Arabian and Indo-European races; for these I propose the name Semitic-Indo-European races. In this division I have placed these nations on account of the predominance in them of the moral and intellectual faculties over the passions. I have divided the great moral intellectual family into three subdivisions; the moral subdivision, the intellectual subdivision, and the moral intellectual subdivision. This last I have again subdivided into two; the more energetic subdivision, and the less energetic or passive subdivision. I shall proceed to treat the moral subdivision first. In it I have placed the Jews, the ten tribes of Israel, whose character is given in the Bible; the Edomites; the Ishmaelites; the Chaldeans; the Persians; the Georgian, and some Caucasian tribes; and the ancient Egyptians.

All these nations have displayed great attachment to their religious faith, which has taken a more spiritual form than that of other peoples. They have been the cultivators, *par excellence*, of religious belief. The Jews, it is almost unnecessary to say, have firmly maintained their creed under great vicissitudes of fortune. It is more essentially divine, and consequently more appeals to the moral faculties than that of the other nations we have above specified.

The ten tribes of Israel varied in character like any other human family. The Reubenites were relatively lawless (Num. 16), the Ephraimites ruling and honourable, the Benjamites crafty and cruel; but the Levites were the great lawkeepers and moral instructors of the nation. The lapse of the ten tribes into idolatry was, in the first instance, induced by the policy of Jeroboam, who for political purposes was anxious to establish a religious centre in his own dominions, but the long succession of idolatrous princes on the throne of Israel did not entirely

extinguish the purer faith, for on the settlement of a foreign population on the depopulation of the country in the days of Pul, King of Assyria, they fancied they were under some obligation to cultivate the faith of the God of Israel.

The Edomites also, although not so generally as Israel worshippers of the true God, yet cultivated a faith more spiritual than that of most other non-Semitic nations. Eliphaz the Temanite, who was clearly of the family of Esau, in his conversations with Job, gave evidence of a knowledge of a high order of theology.

The Ishmaelites, who form so large a portion of the nations denominated Arabs, are distinguished for their spiritual intelligence, and as pioneers and dictators in faith to a large portion of the world. Mohammèd, of the tribe of Koreish, traced his origin to Ishmael. The Assyrians and Chaldeans indulged in complicated religious mysteries and innumerable symbols, which their winged bulls and lions shadow. They were amongst the earlier astrologers; a science which eminently exercises those faculties of man's mind which take cognisance of the symbolic.

The Persians, also, from the days of Zoroaster, have practised faith of an even more spiritual character. The Georgian and Armenian races, who profess Christianity, have surely made a considerable advance on the belief current among their pagan ancestors. The portions of these nations, and of the inhabitants of the Caucasus, who are Mohammedans, are still far in advance of the peoples of the north, who profess Schamanism.

The ancient Egyptians carried symbolic worship to its highest pitch; for with them the most striking animals and plants in their complicated worship prefigured the unseen. Their teachers must have possessed eminently spiritual minds, even if the main body of the nation were incapable of entering into their mysteries.

The Abyssinians deserve a place in the same subdivision as the Egyptians, and they are perhaps superior to them in moral character: they are usually considered an impure branch of the so-called Caucasian race. The Sabeans, or descendants of Sheba, practised a religion similar to that of the ancient Chaldeans, and only less spiritual than that of Moses. The Affghans are an energetic race who show strong physical affinities with the superior tribes of Arabia; they have strict, though limited notions of honour.

The Siaposh Kaufirs of the Hindoo Koosh appear a type intermediate between the Thibetans and the Affghan race. In moral character they should be classed with the latter.

I have specified the principal races which belong to the moral division of the moral intellectual family. I will now turn to the more purely intellectual division of the same family.

The Greeks are the most prominent members of this division, for in ancient as in modern days, they showed more intellectual activity and power than moral strength. The Slavons, Lettons, Lithuanians, Albanians, and Montenegrins also shew similar proclivities and dispositions; but varying in proportion, and considerably less of the intellectual element than in the Greeks.

Greeks are proverbial for their want of probity, and for the unscrupulous manner in which they accomplish their ends, but no nation has greater intellectual power. The gods of Greece had but a low standard of morality, in accordance with that of their worshippers, and their theology, with few exceptions, was, considering its intellectuality, remarkably deficient in the spiritual element.

The Celts, Gael, Basques, and Erse must be classed in the intellectual divisions, but they have a higher standard of morality than the Greeks, Slavons, and Albanians. This standard of morality rises in general as they are mixed with the Teutonic element which imparts solidity, which is accompanied at the same time by the loss of stolidity. The moral standard of the Celts is much lower than that of the Teutons. This is displayed in their less degree of punctuality in meeting their engagements and in the absence of bastardy laws ; yet they have more sprightly intellects, are more imaginative, generally sympathetic and social, but capricious and vindictive—than the Teutons.

I will now view the moral-intellectual division, which is that containing the noblest specimens of mankind.

The moral-intellectual division I subdivide into two branches, the energetic and the passive sections. The more energetic contains the Saxons, Scandinavians, Jutes, Frisians, Franks, Thuringians, Goths, Vandals, Suevi, Burgundians, Longobards, Heruli, etc.

The passive section contains the bulk of the inhabitants of Hindostan, excluding such tribes as the Bheels, Santals, and Khonds. The Mahrattas, Hindoos, Tamils, and Telooagoos are intellectual peoples, and show great facility in acquiring European learning. Their various modes of belief inculcate a morality which, viewed in comparison with that of the aboriginal tribes abovenamed, appears high.

They are very deficient in many of the moral faculties, truth being but little regarded in their statements ; but the sentiment of veneration predominates greatly in them. The original founders of their faiths must have possessed an acute and enlarged moral sense. They are more theological than Celtic peoples.

The Teutonic nations are those to whom we must look for the highest development of the moral and intellectual powers. They have raised the standard of man in most countries where their influence has penetrated ; for in them all the intellectual faculties receive their due share of culture. It is not with them as with the ancient Egyptians and Brahmins, with whom the sentiment of veneration predominates over the other moral faculties ; and where custom and the adherence to forms and ceremonies usurp the place of that justice and charity which man owes to his fellow. The proportion of the moral faculties in relation to that of other divisions through which the mind acts, differs greatly among the various Teutonic tribes. Thus the debased Teutons who are not unfrequently found in some parts of Germany and Britain, although eminently intellectual, and often possess great power and activity, are not surely to be classed morally with the Scandinavian tribes. They owe their moral degeneracy to an infusion of the Slavonic element ; yet they, by their vast intellectual powers,

produce an immense impression on the world. The German schools of theology and metaphysics had their origin in the fusion of the Slavonic and Teutonic elements, which occasioned an extraordinary development of intellect at the expense of moral power.

The inclination to reform, so striking a characteristic of the Teutonic mind, is even more markedly seen in this Teuto-Slavonic race.

The Scandinavian tribes have a higher tone of morality than the Teutons generally, but have less activity of body and mind.

The Angles appear to unite the highest moral capacity with the greatest intellectual power and activity.

The Swedes resemble the debased Teutons in many respects ; they have a much lower moral standard than the Norwegians ; but the moral standard of all these nations is higher than that of the Celts ; or in all respects, except the sentiment of veneration, than that of the natives of the peninsula of Hindostan.

The Huns have, I think, been confused too much with the inhabitants of Tartary, so as to have been assigned a place in the Mongolic race. The present population of Hungary, variously called Selaves and Magyars, possess but a small portion of Mongolic blood. The Magyar division must clearly be assigned a place, yet a subordinate one, in the moral and intellectual division of the moral and intellectual family.

I will now treat of the great passionate family, whom I have divided into two ; the motive or mechanical and avaricious division and the domestic division.

The motive or mechanical division I have subdivided into two : the intellectual, sedentary, and mechanical subdivision, and the restless and roving subdivision. The intellectual, sedentary, and mechanical subdivision may be still further subdivided in two : the grasping for, and those relatively indifferent to, property.

I will now consider the motive or mechanical and avaricious class, with its two subdivisions and their two subdivisions. The first, or intellectual, sedentary, and mechanical subdivision I have divided into two : the grasping and the non-grasping. The Chinese, Japanese, and Indo-Chinese races belong to the first ; and the Mexicans and Peruvians to the second.

All these nations that I have specified possess great mechanical talents, a considerable share of intellectuality, and are not addicted to nomad habits. Of all peoples on the face of the earth, none show more avarice in the acquisition of property than the Chinese.

The Japanese also are a people inclined to trade so far as their rulers permit.

The Indo-Chinese races are intermediate in character as in physical appearance and situation between the natives of Hindostan and those of China ; but they should clearly be classed with the latter. Considerable variety of form exists in different divisions of this race, who, as a whole, are less civilised and have less mechanical ingenuity, and show less avarice than the Chinese. The Bhotya race, or inhabitants of Thibet, belong to the Mongolian race, and, as they cultivate literature and are relatively civilised, they should be placed in the same subdivision with the Chinese races.

The Mexicans and Peruvians show a strong analogy with the inhabitants of China and Japan, but differ in being not grasping for property. They are intellectual; and, had they not such small heads, we might expect them still to hold a place amongst the superior peoples of the world. They showed considerable skill in constructing buildings, and had made, at the period of the Spanish conquest, great progress in science and arts. I have placed them in the non-grasping subdivision of the intellectual, sedentary, and mechanical subdivision of the motive, mechanical, or avaricious class of the great Passionate Family.

I shall now treat of the restless and roving division of the great Passionate Family. These I have further divided into two subdivisions, the grasping and non-grasping. The typical Mongols, Kalmucks, Malays, Madecasses and Polynesians, Lapps and Esquimaux, are grasping nations; while the Charibs, the Six Nations, the Indians generally of North and South America, and the Bosjesmen of South Africa, are restless and roving, but not grasping.

The typical Mongol possesses the conical or pyramidal skull; his habits are essentially roving. The Kalmucks are a division of this race.

The Tungusians, who wander over the vast regions which extend from the sea of Okhotsk to lake Baikal, vary in habits, but are all nomads. The Turks must be classed here. They have the Mongolic shortness and height of head. They are usually roving and grasping, but those in Europe have been long settled. Their moral standard, however, like that of the Kalmucks, may contrast favourably with that of the Greeks and Albanians.

The Malays are in their physical affinities greatly Mongolic; but they show a resemblance to Celtic races, as also to the Melanic inhabitants of Hindostan. They possess the roving qualities of the Mongols; for either by sea or land they love to wander. Similar remarks apply to the bulk of the Polynesian tribes of this family. The New Zealanders are but a superior branch of this race; crossed, however, with Negritto blood, and what has the appearance of having been Celtic. The infusion I refer to was prior to the arrival of Europeans. The natives of Madagascar form a branch of the Malay race, which in some tribes is largely infused with Kaffre blood: they are a thievish and lying people, but show considerable capacity for acquiring the arts of life. The Bosjesmen, the most degraded race of Southern Africa, show affinity to the Malay and Negritto races, as also the Andaman Negroes. I am inclined to class them together.

The Lapps and Esquimaux are tribes who show a great analogy in physical appearance and character. They have both great mechanical ingenuity, are avaricious, sly, but industrious, and have nomad habits. The Fins are a type which approximate at once to the Lapps and to the Teutons. They had perhaps better be classed with the former; but this assignment is somewhat unsatisfactory. They have much of the mechanical ingenuity of the Lapps, but more capacity for acquiring art and science.

The natives of America differ greatly from those of the Old World,



in their comparative indifference to property; to obtain which they are not willing to work hard; to this the Esquimaux appear to be rather an exception.

I shall now turn to the restless and roving, but not grasping or avaricious subdivision, of the motive or mechanical and avaricious race.

The Red men of North America, the natives of Brazil and Guiana, and other parts of South America, as Tupi, Charibs, Guarani, Araucanians, Pesharais, and Fuegians, are the principal examples of this subdivision. If they vary in character and habits in other respects, they are mostly roving and not avaricious. They have less physical power than most of the races of the Old World.

The Red men of North America were mostly warlike, and possessed the animal senses in great perfection. Those of South America, with the exception of the Charibs, Araucans, and Peruvians, were less energetic and spirited than the tribes of North America. They have also less mechanical skill than their analogues in the Old World, except the Araucans and Charibs, whose ingenuity in constructing and using their weapons may be compared with that of the Malays.

I shall now consider the domestic division of the great Passionate Family, and its subdivisions—the intellectually and economically intelligent, and the careless, imitative, but amiable and highly domestic.

The blacks of Soudan, the Gallas, Caffres, Berbers, and Numidians of Africa, and the Khonds, Bheels, and Santals of India, belong to the first subdivision; and the Congo and Eboe Negroes to the second.

The natives of Soudan and Senegambia differ very greatly in moral character from the Negroes of Congo and Eboe. They have considerable vigor of character, pertinacity, independence, and intelligence, are well calculated for successful traders, and have not that yielding character which so fits the true Negro for a servant.

The Gallas of Abyssinia, that fierce, warlike race, is placed here. They are doubtless a hybrid, or at least an intermediate, type, between a division of the Semitic Indo-European race and the Negroes of East Africa. They are a thievish grasping people.

The Berbers and Numidians bear evidence of being an intermediate type between these two divisions of the human family. They possess much of the intelligence and ruling power of the Shemites, but a lower moral capacity.

The Caffres appear to link the Malay race with the Negroes, but likewise show affinities to Semitic nations.

The Khonds, Bheels, and Santals of the low hills of India, are avaricious tribes, who resemble the Bosjesmen in their unscrupulosity as regards diet, but show considerable intelligence.

The Negroes of Congo and Eboe show much resemblance to the chimpanzees of the land they inhabit, both in physiognomy and character. They are intelligent, highly imitative, and affectionate, and are much swayed by their domestic propensities; yet they are too much the creatures of passion to be relied on unless under the control of more stable races.

In the foregoing short sketch of the principal races of mankind, I have endeavoured to point out their most prominent traits of charac-

ter, which, to my judgment, entitle them to the position I have given them. Had space permitted, it would have been interesting to show many more ; such as those which distinguish the smaller tribes from each other ; which account for the antagonism or sympathy between races ; which separate nations as widely as geographical boundaries ; which render some masters and rulers on earth, and others fit only for the servant's place.

The CHAIRMAN proposed the thanks of the meeting to Mr. Napier for his very remarkable paper, which having been accorded,

The Rev. DUNBAR HEATH said he agreed with the author of the paper in the first principle enunciated—that to classify the races of mankind merely according to certain outward developments, was a very incomplete method. He, therefore, considered it better to attempt to make the classification according to the developments of the whole man. He differed, however, from the author of the paper in the classifications he had endeavoured to establish. He differed from him more especially in the notion that the Semitic races exhibited the greatest moral power ; that they were the most important ; and that the Deity used them to teach man the true religion by means of the Jews. There were many reasons for disagreeing altogether from that opinion. He asked, in the first place, what the Jews had done to show their alleged moral superiority. They were said to be the worshippers of one God ; but the God they worshipped was not similar in his moral attributes to the Deity worshipped by the higher races. The Jews and the Semites lived in a state of society when the notion of a supreme governing power was that of a great, absolute, and powerful monarch, surrounded with the utmost pomp of eastern magnificence, and to whom all mankind must bow down. Among the ancient Europeans, the idea of the character of their monarchs was very different. They looked on them as beings who had duties to perform ; whose functions were to administer justice and protect their people. Among European people their monarchs were regarded as working kings ; but among Asiatics they were considered only as mighty despots ; and those ideas they carried into their religion, and into their conception of the character of the Deity. Such was the notion of the Jews ; and, in his opinion, the European was the more true and the higher idea of the Deity. In their notions of morality, too, he considered the Jews to have been inferior to the Saxons, Celts, and other occupants of ancient Europe. The first lesson taught in the Old Testament was highly adverse to the development of a moral being. It was, that happiness consists in idleness ; that in paradise there was no necessity for clothing, or for cultivating the soil ; that all the wants of man were supplied without any effort ; and that it was a curse on him to be compelled to labour. Mr. Heath regarded this notion as opposed to morality. He honoured work ; and he thought it was not an instance of moral development to say that work is a curse. He contrasted that notion of morality with the sentiment that now prevails in Europe, especially among ourselves. He referred to the foundation of the Anthropological Society as an

example of moral action at the present day. The founders of that Society had worked hard with the view of promoting knowledge, and were urged to make these exertions for the purpose of doing good. The Jews had done nothing of a similar kind. They were worshippers of one God, and that was all they professed to have done and taught us. It was said that they had shown great moral power, because they had submitted to death for the sake of their religion; but it would be found, on examination, that the religious party of the Jews were opposed to resistance to the Assyrians. But, assuming that they did prefer death to political subjugation, and that, as in the time of the Romans, they preferred death in the breach of the walls of Jerusalem, to submission to a foreign ruler, such conduct was not approved in modern days, nor was it considered morally right to sacrifice life when all had been done that was possible in defence of any principle. Mr. Heath alluded with approbation, as an illustration of modern notions of morality, to the conduct of the Confederate States of America, who, after having done all that they could to maintain their independence, when they found themselves irretrievably overpowered, in a most remarkable manner allowed that they were so, and gave in. That was, he considered, a moral victory of the people, and was far superior, as an example of morality, to the conduct of the Jews, who threw themselves into the breach with stubborn perversity, like animals.

Dr. CHARNOCK wished to know why the author of the paper spoke of the Gauls and the Celts as if they were distinct peoples. The Celts or Κελται were the Γαλαται, *i.e.* the Galli or Gauls. He supposed when Mr. Groom Napier mentioned the Celts, that he referred to the Cimbri. The author of the paper considered the Huns were not Tátárs, and he placed the Calmucks among what he called the “grasping nations;” but it was notorious that the Huns were the same people as the Calmucks, who were of Mongol origin. And were not the Huns also a grasping nation? Did they not at one time grasp a large portion of Asia, and over-run a considerable part of Europe!

The CHAIRMAN made some objections to several parts of the paper. He thought that nothing could be less spiritual than the laws of Moses; and with regard to the Greeks, Slaves, and Albanians, no persons could be less similar, and they ought not to be grouped together. With regard to what was said about the Huns, he regarded that race rather as Magyars than Huns. He denied also the great intellectual superiority attributed to the Greeks as a people. Those men who by their great intellectual superiority gave a high character to Greek literature, were but a small portion of the nation, while the great body of the people had no pretension to be considered as distinguished for intellect.

The following paper was then read:—

*Resemblance between Man and Animals.* By C. O. GROOM NAPIER,  
F.G.S., F.A.S.L.

(Abstract.)

I have for many years thought of man as the microcosm, and have been led to examine nature in her lowest as in her highest forms; and have found illustrations of man in every department.